

March 1, 1955

The LUTHERAN WITNESS



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from more than 150 entries

Letters

Letters addressed to this department must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

"TO ALL WORRIERS"

Today's generation has a class of worriers that can rank with the greatest of those of yesterday. It is indeed commendable that parents, educators, psychologists, psychiatrists, ministers, and just plain citizens are all aware of the fact that grave problems confront the modern world. It is a pity, though, that the tensions, sleepless nights, stewing, and fretting of so many minds bring neither real and lasting solutions to the problems nor the happiness all are blindly groping for . . .

The attitudes in the LUTHERAN WITNESS shine through these dark clouds like a bright ray of sunshine. With faith in God we can conquer worry.

Volumes of statistics tell us of particular personality qualities and family-background qualifications the most successful parents possess. This may be reassuring to those who fit in the mold (and perhaps falsely so), but it could be damagingly discouraging to those who cannot conform to the pattern. The statisticians, however, have reasoned without God. Pastor Sommer in "Plan for Child Training" points out the most important factor when he reminds us to be "patiently optimistic about God's help in the development of a son."

The married, the never-married, and the no-longer married can all find the answers to their personal problems in two more excellent articles in the February 1 issue: "The Lord Thy God Careth" and "Peace in the Heart."

For people great and small who carry the weight of the world on their own shoulders, "My Times Are in Thy Hands" by Thomas Coates should help them put the globe back into the hands of God.

Many thanks are due the LUTHERAN WITNESS for the comfort it brings. I sincerely recommend it to all worriers.

Ogden, Utah

GEORGE MEAD

ON "NARTHEX LOITERING"

I feel I must voice my opinion on what is termed "narthex loitering" after church services. (LUTHERAN WITNESS, February 1.)

When I first attended the Lutheran Church as a teen-ager, I was an unbeliever, a scoffer at religion, not through choice but because of a total lack of religious understanding. What brought me back to church again and again was the friendly handshake of the members, their welcoming smile, conversation that . . . was a kind of greeting which a person with my limited background of anything religious could take to heart. I felt I was welcomed.

Now that I have become a member of the Lutheran Church, after much study, thought, and prayer, I can understand and appreciate your feelings. It is hard for you who were fortunate enough to have loved Jesus since early childhood and never to have known a time when

He wasn't by your side to understand and help those not so fortunate.

I feel we must try to make it our personal mission work first to make visitors feel wanted and then help them to learn to love Jesus and to trust in Him for all things. To me this is much more important than hurrying home. Let's not be selfish with our religion.

(MRS.) VIRGINIA KRUMDIECK

Eugene, Oreg.

For years now we have been trying to instill in our Lutheran people an attitude of friendliness and cordiality toward one another and toward the visitors at church. For years we have been trying to overcome the characteristic coldness of our Lutheran people. And now all at once the LUTHERAN WITNESS endorses a statement which tells people not to speak to one another when they come into church and not to speak to one another when they leave the church. Just how and when is Christian friendliness, the core of all real mission work, going to be demonstrated? . . .

Denver, Colo.

PAUL G. HANSEN

To be a friendly and mission-minded congregation we must be interested in the health, happiness, trials, and sorrows of our fellow members, our visitors, and their families and friends. The church-door meeting offers a splendid opportunity to get acquainted, especially if we go a bit farther than the smile and greeting.

The fear of losing some of the value derived from the service by loitering at the church door is groundless. If the Word of God has been properly applied to our lives in the sermon, we will not only think about it on our way home, but recall it many times throughout the week and in many weeks to come.

St. Paul, Minn.

OTTO HUWE

ED. NOTE: *The WITNESS does not necessarily endorse all statements in its columns pertaining to matters of practice.*

"ASHAMED TO TESTIFY"

The writer is astounded to find in our Lutheran homes so little evidence of our Christian belief, such as Christian wall mottoes and Biblical pictures, which meet the visitor's first survey of our room.

Cost too much? No. You can buy good mottoes for approximately the price of two Sunday papers. "Whosoever shall confess Me before men," etc. These mottoes and Biblical pictures are silent, but, oh, so often, effective missionaries!

Concordia Publishing House has a large collection of appropriate religious plaques, pictures, and wall mottoes like "He careth for you," "God answers prayer," "Trust in the Lord," "Love one another," "Jesus loves you," and others, all priced from 35 cents up.

Whittier, Calif.

A. C. ILTEN

"IN BOOK FORM"

It was nice to look forward to Rev. Oswald Riess's column of "Lord's Prayer" in each issue of the WITNESS. Now that the series is complete, it is a pity we cannot publish it in book form. Since we give our copies of the WITNESS to others after we have used it, we do not have Pastor Riess's column. Would it be possible to publish it in book form, so that we can buy it?

We also like "And Jesus Said" by Dr. William F. Arndt and "The Word of God" by Dr. Thomas Coates.

MR. AND MRS. GEORGE

Lakeland, Mich.

DISAGREES

Your letters page is always a sounding board for our opinions. The letter (February) noting the strength of Communism in Catholic countries proves nothing more than the observation that Germany, a strongly Lutheran country, accepted Hitler. . . .

There are always those who do not believe in the Word of God and reject it. As a result, they believe in Communism. No individual Christian would do well into his own heart and conduct the power of Christ's love in his pursuits. . . .

MARGUERITE F.

Gainesville, Fla.



THE COVER

Ascension Church, the Rev. M. Haendschke, pastor, St. Louis, Mo. The background of the picture is the new Lutheran Church Highway. See page 19.

The Lutheran Witness

Official Organ of

The Lutheran Church — Missouri

Direct all correspondence on business matters and changes of address of subscribers to Concordia Publishing House, 315 Jefferson Ave., St. Louis 18, Mo. C cannot be made without the old address as well as the new. If possible, please address stencil impression from a new issue, and note postal zone number. New address if city requires it. Two weeks' notice required.

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THE LUTHERAN WITNESS

March 1, 1955 Vol. LXXIV, No. 1

Published biweekly by Concordia Publishing House, O. A. Dorn, General Manager, 3558 S. Jefferson Ave., St. Louis 11, Mo. Subscription: \$1.50 a year, strictly in advance. Entered as second-class matter the Post Office at St. Louis, Mo., and Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 5, 1918.

PRINTED IN U.S.A.



JOSEF SCAYLEA FROM A. DEVANEY, INC.

God had you in His mind in eternity past, and He wants you at His side throughout eternity future

YOUR MEANING FROM GOD'S PERSPECTIVE

By HERMAN W. GOCKEL, St. Louis, Mo.

Have you ever found yourself confused by a road map and when suddenly noticed that you unfolded it completely? There is another flap to be unfolded, was on that section of the map any of the tangled and twisted ways finally converged. Once unfolded the final flap, everything began to make sense. Everything is the same with life. One who tries to get rhyme and reason out of human existence confining his perspective to the short years which lie between his birth and death is bound to come up with little rhyme and far less reason. Working with a map which has been completely unfolded, and any of the crisscrossed highways to end up nowhere. There's a flap which will have to be unfolded before the pattern is com-

and He wants to have you at His side throughout eternity future. Birth and death are mere incidents in God's completed plan for you.

Until you unfold *both* flaps—the one on the left, before your birth, and the one on the right, after your death—you are not going to get very much rhyme and reason out of the tangled lines that lie between.

Before the world began, God determined to send His Son into the world to redeem you, so that you could live with Him after the world itself had ended. You were the object of His concern long before He put the celestial bodies and the mountains into their places. And He wants to keep you the object of His concern long after the sun, the moon, the stars, and the seas will be no more.

The Bible tells us that God has created us for eternal fellowship with Him. It says "Before time began He planned to give us, in Christ, the grace to achieve this purpose. . . . For Christ has completely abolished death, and has now, through the Gospel, opened to us men the shining possibilities of the life that is eternal." 2 Tim. 1:9, 10 (Phillips). And in another place the Bible speaks of "everlasting life" which God, who cannot lie, promised *before the beginning of time.*" Titus 1:2 (Phillips).

God's Perspective

God wants you to view your life from a perspective which is limited to your birth on the one end and your death on the other, but by His perspective which on the left has God in eternity past and on the right has you and God in eternity future. The fact is that God had you in His mind already in eternity past,

Two Points to Observe

That is the first point you'll have to note if you want to look at your life through Heaven's perspective. God thought of you—you who are reading these lines at this moment—before He rolled the sun into its present course. Before He studded the winter sky with myriads of stars, He plotted a course by which He could bring you into eternal fellowship with Him. He decided to save your soul through the miracle of the Cross, the sacrificial death of His own Son.

And the second point is this: The plan which God has charted for your life is not going to end in a cemetery. Just as His plan for our lives had its origin in an eternity which lies behind us, so it will have its complete fulfillment in an eternity which lies before us. We'll never *begin* to understand His ways with us until we realize there's a flap of the map which has not yet been unfolded, and we'll never fully understand His ways until He Himself unfolds that final page.

A Precious Truth

Now, what does all this mean in terms of everyday life? Everything! It means that if a person has put his eternal destiny into the hands of God through faith in Christ, he knows that no matter how tangled the skein of his life may seem, the threads are in the hands of a loving Father; and in His hands they are bound to have a loving purpose in the pattern He has planned.

For a complete explanation of some of the painful sideroads and twisted byways of his life he may have to wait until the final flap of the map has been unfolded—the flap which brings him ultimately to the city of his God. But, at least, he knows there is still another page, and he knows that God Himself has promised that when the final page has been unfolded, it will vindicate His wisdom and His love.

Yes, life—every part of it—does have meaning when viewed from God's perspective.

The Side God Sees

My life is but a weaving
Between my Lord and me;
I cannot choose the colors
He worketh steadily.
Ofttimes He weaveth sorrow,
And I in foolish pride
Forget He sees the "upper"
And I the "under" side.

Not till the loom is silent
And the shuttles cease to fly,
Shall God unroll the canvas
And explain the reason why
The dark threads are as needful
In the weaver's skillful hand
As the threads of gold and silver
In the pattern He has planned.

Sel.



Your SYNOD

THE PRESIDENT

An important meeting was held in Chicago on February 6. The President, the Vice-Presidents, the Secretary, and the Executive Secretary of the Synodical Conference met with the presidents of the constituent synods of the Synodical Conference. The purpose of the meeting was outlined by the convention of the Synodical Conference in Chicago. The resolution of the convention reads: "*Be It Further Resolved*, That the Synodical Conference request the presidents of the constituent synods to appoint, as soon as feasible after this convention, committees on Doctrine and/or Practice with equal representation from each constituent synod. To these committees they shall assign for study such areas of Doctrine and/or Practice as need clarification and settlement among us. These areas are to be determined by the presidents of the constituent synods and the President, Secretary, and three Vice-Presidents of the Synodical Conference."

Committees to Be Appointed

After thorough and prayerful consideration, representatives reached the conclusion that the "areas of Doctrine and/or Practice" should be grouped so that four committees might study them on the basis of God's Word and our Lutheran Confessions. There is to be 1) A Committee of Arbitration. This committee is to arbitrate when complaints about so-called overt acts have been registered. 2) A Committee on

Unionism and Prayer Fellowship. The assignments to this committee will be chiefly to set forth the basic Scriptural principles. In other words, what does God's Word say about unionism and prayer fellowship? 3) A Committee on Doctrinal Issues. This committee will deal primarily with the charges which have been voiced against the *Common Confession*. Readers will recall that these charges do not say that the *Common Confession* contains false doctrine, but rather that it is inadequate in that it is not a settlement of the doctrinal differences which existed between the American Lutheran Church and our Synod. 4) A Committee re Boy Scouts and Chaplaincies. This committee is to restudy, in the light of Holy Writ, the whole question.

These committees will study also all the essays delivered on the various subjects at the Detroit and the Chicago conventions of the Synodical Conference.

The names of the committee members will be revealed after their acceptance of appointment.

What Shall Be Done in the Meantime?

It is urgently necessary that we follow orderly procedure. It would not be right and proper for individuals to take the matter into their own hands and, on the one hand, judge and condemn what the convention of the Synodical Conference resolved and

what the officials are now at to carry out in an orderly way the other hand, act independently, or say, or do things which only aggravate the situation. The resolution has reminded our agency in 1938 and again in 1950 no fellowship is to be practiced with those with whom we are not yet united. The 1950 resolution reads: "That when by the grace of God the thing necessary for fellowship is accomplished, this fact is to be announced officially by the President of the Synod. Until then no action is to be taken by any member of the Synod which would overlook the fact that we are not yet united." Every member of the Synod herewith is urged to take this resolution seriously.

However, there is much to be done in the meantime. The convention of the Synodical Conference in Chicago suggested the following: "*Be It Further Resolved*, That in the meantime the issues which disturb the unity of the Synodical Conference be thoroughly discussed and considered on the basis of God's Word and the Lutheran Confessions. This end suggest that these matters be studied by the constituent synods in (1) joint meetings of the faculties; (2) mixed pastoral conferences; (3) other smaller groups; (4) the sessions of the convention of the Synodical Conference."

In the meantime let us all strive fervently that God may bless our earnest efforts.

JOHN W. BEHNKEN

AUDIO-VISUAL AIDS

The Board for Visual Education was created by Synod to serve all boards and agencies of Synod and the various Districts through the production and distribution of motion pictures, slides, and filmstrips.

The Board is composed of seven members, elected by Synod. The chairman is Prof. C. T. Brandhorst of Concordia Teachers College, Seward, Nebr.

The Board works in close co-operation with Concordia Publishing House, whose responsibility it is to provide the budgets and carry out the production and distribution of all projects developed by the Board.

God has richly blessed our efforts.

A brief résumé of recently completed motion picture productions is evidence of His blessings: *Shades of Darkness* — a dramatic film on our missions in Mexico. *The Song of Ruth* — a documentary film on our missions in Guatemala as seen through the eyes of the missionary's wife. *Ever a Pioneer* — a documentary film on our work in Latin America, specifically through the educational institutions. *Next Door — The World* — the moving story of our first native missionary in Japan, the Rev. George Shibata. *God and the 7,000 Emeralds* — a documentary picture showing how we reach the people of the Philippines and how the Gospel transforms their lives. *Faith of Our*

Families — a 40-minute film shows through the case-history how to conduct family worship. *Bank* — a unique presentation meets the needs of the Church Extension and how this Fund operates. *To Heaven* — a dramatic film, value of the Sunday school. *Thy Word of Our Hands* — a documentary full color which shows our ministry of printing in Concordia Publishing House.

A large number of filmstrips with recordings, have also been produced, and a new series of Bible filmstrips for Sunday school is in process of being released.

VICTOR B. GROWCOCK, Executive Director

The Psalter

And Jesus Said

The Lord's Prayer

Cup in the Lord's Hand

Psalm 75:8: "For in the hand of the Lord there is a cup, and the wine thereof is full of mixture; and He shall pour out of the same; but the dregs will I shall drink of?" asks our Lord Jesus Christ.

Scriptures, in their poetic style, often speak of human life and experience as a "cup." "My cup runneth over," exclaims the Psalmist, as he reflects upon the abundant mercies of God. "Are ye able to drink of the cup that I shall drink of?" asks our Lord Jesus Christ, as He warns His disciples of the trials to come.

Our Lord's hand holds a cup, as it holds each of us must drink of it. The cup therein is red and full of life. The Christian life is not one of bliss and freedom from care. The Christian is not destined to sip sweet ambrosia day after day. He must drink the strong red wine in the cup. The pleasures of that cup are mixed with pain and sin and tears. Our Lord's Son Himself had a cup to drink. The Lenten season reminds us of the bitterness of His cup. Momentarily He shrank from it; but, strengthened by His Father, He could bravely drink the cup which My Father hath prepared for me, shall I not drink it?"

Because He drank that cup for us, we must drink it, too. His strength is in the hands that quiver as they hold the cup. His peace makes a heart that quails at the very thought of it. His love makes sweet the taste of it. His grace makes the blessings of it to remain.

When the cup has been emptied, the dregs remain. They remain for the Lord to consume, says the Psalmist. The cup of life may seem pleasant in the worldling. He drinks the heady wine with a flourish. He thinks the joy will last.

It does not last. There remain for him another item: he must drink the dregs — every last, bit-ter remnant of sin's folly. The taste will last to eternity.

The Christian, however, is spared this. Christ has drunk them for us. He might drink eternally the waters of life.

It is the meaning of Lent. And when we drink the cup that our Lord has prepared for us, we must fix our eyes on His face. And as we do, the tasting will be sweet.

THOMAS COATES

And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.

MATTHEW 24:12, 13

Having uttered His sad, plaintive woe over the hypocritical scribes and Pharisees and having exalted the poor unnamed widow who gave all she had, though it was only two mites, for the upkeep of the Temple, Jesus left the sacred precincts. His disciples showed Him the magnificent structures through which they passed. All this will be destroyed, He said. Seated on the Mount of Olives, from where the whole city and especially the Temple buildings could be surveyed, He spoke to His disciples, in answer to their request for particulars, the long discourse on the Last Things, which is found in Matthew 24 and 25. He discusses both the destruction of Jerusalem and the end of the world. Evidently there is some connection between these two dread events; the first prefigures, symbolizes, and predicts the second.

Jesus sees in a vast panorama, as it were, the centuries that will succeed one another till the final collapse. It is the evening time of the world, and the sunset will not be quiet and peaceful. Jesus mentions the coming upheavals, tribulations, and horrors.

What are the chief troubles that He points to? There will be disturbances in the field of religion — deceivers will arise. Among the nations, wars will break out. Famines and earthquakes will harass various countries. For the Christians, persecutions will come. A great sifting will take place, many will fall away, false prophets will appear and attract numerous followers. General irreligiosity and flouting of the divine Law will be observed. As a result many Christians will be affected, and their love will become cold.

Is there salvation for anybody? Yes, those who will continue faithful to the end will certainly be delivered out of the dangers, confusions, temptations, afflictions.

Jesus' words were not spoken to satisfy anybody's curiosity. They have the deep, practical purpose of preparing His followers for struggles that lie ahead. At the same time they sound the sweet, comforting note that at the end of the narrow, steep path there lies that security and rest for which the heart yearns.

WILLIAM F. ARNOT

"For Thine Is the Glory Forever and Ever"

Two of the most exciting dialogs in Scripture are those between God and Moses recorded in Exodus 32 and Numbers 14.

On both occasions the situation is much the same. Israel has sinned. God threatens to consume the people. And each time Moses throws himself into the breach with the question: "What will the Egyptians say? Why, the Egyptians will sneer! They will conclude that You were not able to lead Your people into Canaan, as You promised; that You started something You could not finish. They will say that You are not the kind of God You claim to be. 'What wilt Thou do unto Thy great name?'"

Bold? Yes, and ultraeffective. We read: "And the Lord repented of the evil which He thought to do unto His people." And we read again: "And the Lord said unto Moses, I have pardoned according to thy word." God could not say "No" to Moses. He answered his prayer. And why? Because Moses' prayer was utterly bent on the glory of God.

It is in the same spirit that I must pray my every Lord's Prayer, indeed, my every petition of my every Lord's Prayer. Then my Lord's Prayers will not come back to me mourning. "Our Father who art in heaven" — that must be the tenor of my praying — "do this, give that, not for my sake, but for Thy sake. Advance Thy kingdom, give us bread, deliver us from evil, that men may see what a God Thou art, admire Thy power, wisdom, goodness, and praise Thee without end. Hear me, O Father, for Thine is the glory forever and ever."

And then? — Then, O my soul, give to thy Father the glory forever and ever. Praise Him without end.

My days of praise shall ne'er be past,
While life, and thought, and
being last,
Or immortality endures.

Nor should I praise Him with lips only. "Glorify God!" cries Robert Browning. "We are His glory, and if we be glorious, is not the thing achieved?" And the more I think that over, the more I cry: Heavenly Father, achieve this thing in me. Make me, myself, my whole being, glorious. So let me glorify Thee forever and ever.

OSWALD RIESS

Editorials

Build Up!

What would you say to men or women who are so forgetful of the blessings enjoyed in this free land that they constantly speak against its government? Would not our reaction be to tell them bluntly that they are ungrateful souls, who ought to pack their belongings and go to a land which they value much higher than ours?

Shall we, then, not also correct those who are continually harping on the faults and frailties of the church, the ministers and teachers, the officers, and even church members generally? Every fair-minded person welcomes constructive criticism. It is not always pleasant, but it is helpful. But our whole being revolts when people have nothing good to say, but only fault to find.

Faultfinding is one of the easiest things to learn, but also one of the most detestable. Won't you try to see the good side and always put the best construction on the unpleasant things which occur in our church life? Better still, won't you learn to ignore and overlook the mistakes that are made and throw the whole weight of your effort and influence in a constructive direction? In other words: Don't tear down! Build up!

Wonderful Escape

"Justification by faith" — was recently termed "the biggest escape mechanism in history" by a prominent churchman. Such a doctrine will not do for modern man, the argument runs. He needs something more practical, something more moral. Relying on mere belief that God declares a person righteous without his own efforts, his own good deeds, is an affront to the dignity of man, to his self-respect. Such teaching is unpopular, unworkable.

Thank God for such an escape! The man spoke better than he knew. Justification by faith is the only "mechanism" which relieves the tortured conscience and gives peace to the sin-burdened soul. Wonderful escape, unheard of among men, revealed by God, based entirely on the unmerited grace in Christ; escape from the terrors of God's wrath, escape from the "shalt nots" of the Law, escape from the fires of hell — wonderful escape!

Port of Entry

Ellis Island, the gateway for immigrants to the U. S. since 1892, has been retired from the nation's immigration service. U. S. Attorney General Brownell last November announced the closing of Ellis Island and five other seaport processing and detention centers at Boston, Seattle, San Francisco, San Pedro, and Honolulu. Ellis Island, near the Statue of Liberty in upper New York Bay, was the country's chief immigration station and port of entry to more than 20,000,000 future citizens who looked to America as a refuge and a chance for a better life.

There is one processing center that no earthly power can close: Calvary. It is always open — not only during

Lent — every season, every day, every night, every year. There the human tide that searches for help is as white as snow in the blood "shed for many for the remission of sins." The Son of God, who stands at the door of entry to salvation, is "the Propitiation for our sins, not for ours only, but also for the sins of the whole world." He is the Refuge, the Liberator, for all mankind. He is the birth certificate, ancestry, nationality, race, disease, death. He can bar a soul from Calvary. Parents who are not saved cannot automatically transmit their citizenship to their descendants. Each individual must apply. The requirement for blessed refuge and liberty is: "Forasmuch as thou hast believed in the Lord Jesus Christ, and thou shalt be saved."

Race Safely Home

A man was showing his pastor a loft of racing pigeons. "The birds in that group, Pastor, have flown 500 and 600 miles — sometimes in one day."

"I suppose they have to be in pretty good condition to fly 600 miles in a day."

"They surely do," agreed the fancier and a man who takes training to win the race."

Looking at the other side of the loft, the pastor said, "How about these over here? How have they done?"

"They are youngsters from these long-distance races, but they have never been trained. I just didn't know how to get them in condition this year."

And then the pastor remarked: "Just like the human race, isn't it? Sometimes members are not prepared for the race; they just don't take time to train."

Too much ease in Zion. Too often parents want their children to grow up into God-fearing young men, but do not find the time for the necessary training. The way God's Word directs. The privilege of teaching in the day school sometimes is never realized — "just don't find the time"; the joy of sharing with the Lord is never realized — "never found the money to give generously to the Lord."

While these thoughts were going through the pastor's mind, the pigeon fancier was thinking, too. "You see," he replied, "I should be ashamed of myself. These trained birds there have the potential of flying 600 miles a day, and I didn't give them the proper training so that they could prove it. Next year I'll give them the training they need. Next year one of my birds is going to be trained." The next season he rewarded him with birds enduring wind and weather on their way "home" to their loft.

The pastor hoped that many members would have a similar resolve to train in serving the Lord, that the merciful guidance of the same God who imparted the instinct to pigeons the members would train in the strength-implanting Word. The daily growth in the life of Christ through living to Him who died for them would again would better equip them for the wind and weather of life that they might finish the race safely home.

ROBERT MITTELSTAEDT, Editor
Southern California District Board

se Leaves

"PRAY WITHOUT CEASING"

Christians do not understand the meaning of it. It is true that we pray to ask for something, but the essential of prayer is that we seek the Giver. He can teach us to pray, "Thy will be done." Many prayers can change God's plans. No, but it can bring God's plans, which do not necessarily exonerate sufferings of spirit, mind, and body.

Prayer in the Christian life may be likened to the circulatory and respiratory systems of physical life. As they function in the body, so is prayer in the Christian. The systems must operate without ceasing to maintain life, so prayer must operate to maintain Christian life. It is natural for these systems to function in the Christian. Should it be for prayer to function in the Christian?

What is it the lungs must have? Oxygen. Who is it the Christian soul must have? God. A child will often ask his mother. Not that it wants anything beyond the love of mother. She is enough. So with the child, God is enough.

What should be for us, with us, and in us, shall we not have faith? May we not expect them? Prayer is the fruit of faith. If we believe God is the Rewarder of those who seek Him, then we patiently await the rewards. The scriptures waited one, two, three—ten days for the coming of the Father on Pentecost. They waited in prayer. When called upon to suffer, few have learned to pray without ceasing. According to Scripture, it is possible to "also rejoice in our tribulations," "rejoice in the Lord always," "count it all joy, my brethren, when you manifold temptations." When under the stress of trials, the temptation is severe to think that God is not with us. Prayer takes on the tempo of the Lord, "Out of the depths have I cried unto Thee, O Lord, hear my voice." More than the goodness of such experiences make the presence of God. When we hear Him say, "Fear not, for I have redeemed thee," we have called thee by thy name, thou art Mine. When thou passest through the waters, I will be with thee; though the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." Responding to comforting words of the great Shepherd, the sheep say, "I am, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy staff, Thy staff, they comfort me." — *The Bible Banner*.

"WHAT DO YOU CALL HIM?"

The debate on what to call your minister goes on in the parish papers of our land. From a seat of learning in the East comes this suggestion: "Call the minister not Reverend. Reverend is an adjective, not a noun. But at Groton, a swagger American prep school, they call the church-related, the headmaster, a clergyman, as *Rev.* without the *the*. The U. S. Senate lists and Navy chaplains as *Revs.* — R. L. S. in *English Edition*.



What's the Answer?

Question: What is the significance of the Parable of the Unjust Steward (Luke 16:1-9)?

Answer: Each parable has one chief purpose. In this parable Jesus states the purpose in verse 9: "And I say unto you, Make to yourselves friends of [with] the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." Whatever tangible goods the Lord has entrusted to us we should use prudently for His glory and for our neighbors' welfare. Not as though acts of love and mercy were meritorious before God (that could never be, Titus 3:5; Eph. 2:8,9), but as evidences of true faith which will be acknowledged publicly by the Lord at the final Judgment (Matt. 25:40; Heb. 6:10; Rev. 14:13).

Other lessons of this parable are: (1) Our goods are not our own, but God's; we are but stewards. (2) We are obligated to use them properly and must give strict account of our stewardship. (3) Bad stewardship merits God's wrath. (4) Knowledge of poor stewardship on our part should be followed by repentance and improvement. (5) The best use to which our goods can be put is the spiritual and temporal welfare of our fellow men.

Question: Is it in harmony with Christian principles for a Lutheran pastor to accept money from one who does not belong to his church?

Answer: That depends upon circumstances. If a non-Lutheran friend or neighbor wishes to make such a pastor happy with a gift of cash or merchandise, could you forbid that? If the non-Lutheran wished to show his appreciation of the kindnesses shown to his family which holds membership in that pastor's congregation, would you condemn the pastor for accepting the gift? Would it be wrong for the pastor to accept reimbursement for expenses incurred in making frequent sick calls on that individual's wife or child? Indeed, even if no reason for such a gift is apparent, no man has the right to criticize a pastor for accepting it, if he so chooses.

On the other hand, when people of this world proffer gifts to the pastor or the church which would have to be construed as efforts to silence his lips or soften his testimony to the truth or sway him to encourage his church to make a favorable decision, then let great caution be exercised. In such instances it is well to read Ex. 23:8 and Deut. 16:19.

Question: What is the significance of the white bridal gown and veil worn by the bride? May it be worn by those who are not virgins?

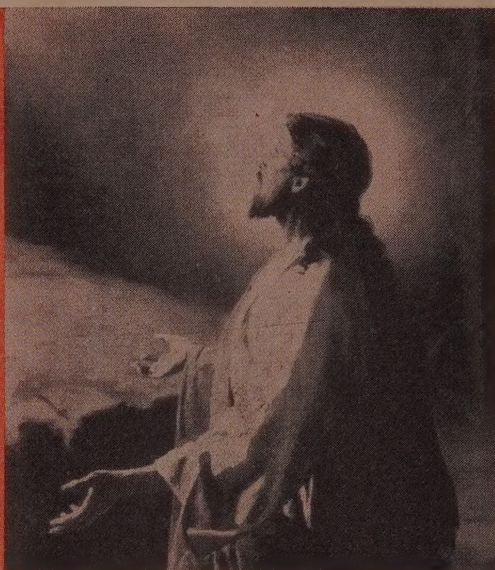
Answer: The wearing of a white gown and veil by a bride is purely a human arrangement, which cannot be made a matter of conscience for anyone. Your assumption that they should be worn only by virgins is correct, if tradition or custom is followed. But it cannot be made an issue if others insist upon wearing them. We can neither demand nor forbid the things which God has left free. It is a matter of taste and good judgment.

O. E. S.

Three Words

By HERBERT E. HOHENSTEIN

Instructor in Hebrew
Concordia Seminary, St. Louis, Mo.



Christ Praying (detail from Vladimir Makowsky painting)

Protection. Joy. Power. Three little words, yet big with power to bolster the spirits of sagging saints! Three little words, yet strong to rescue souls fatigued from the fightings and fears, "the thousand natural shocks that flesh is heir to." See the great blessings which Christ's prayer brings to us.

Protection

The first is *protection* in the faith. "Father, keep through Thine own name those whom Thou hast given Me," John 17:11. Certainly that's a care which we need the most. We could lose everything but our faith and still emerge defeated victors. We could lose nothing but our faith and still remain victorious fools. How, then, can we be certain that our faith won't go? Jesus prays that it won't. Jesus prays our faith into the strong hands of His Father. And the Father's hands are burglarproof. No thief or pain or doubt or wretched misfortune can ever rob our faith from the vault of the Father's great hands. The Father's hands are fireproof. The terrible flames of hell cannot touch us there.

Therefore, when that haunting fear begins to cast its ugly shadow across the threshold of your heart, that fear which asks, "Will I ever fall from the faith?" silence that fear with this thought: Jesus prays for me, even now at this moment, that the Father's arms will guard me from falling and failing to rise again.

Joy

He prays for us that we might have joy. "And now I come to Thee . . . that they might have My joy

fulfilled in themselves," John 17:13. Notice, the Savior prays us *His* joy, and not just any joy we might imagine or demand. What is this joy of Jesus? The Lord Himself answers that question when He says, "My meat [that is, My joy, My pleasure, the goal and purpose of My whole life] is to do the will of Him that sent Me." Jesus' joy lay in a perfect doing of the will of the Father.

This will upon Christ was not a burden, but a joy, yet a joy held only through an oft-repeated and determined "Get thee behind Me, Satan!" a joy obtained only through knees oft skinned and calloused in the graveled Gethsemanes of sweaty prayer. He ascended up on high and brought captivity captive only through the surrender of His own will to the will of the Father who sent Him. God had intended that Jesus should suffer and sacrifice to bring men to heaven. And to that task the Savior gave Himself in every impulse, thought, and deed. And in that great mission of redemption, Christ experienced pure joy.

It is this same joy which Jesus prays for us. For the Lord knows that real joy comes into our lives only when we quietly and patiently let God lead us as He wills, instead of continually fighting the Almighty with our insistent demands that He perform for us as we will. God will not become our genie who jumps into action at the slightest impulse of our will. It is to the meek, those who leave everything to God's day and God's way of directing their lives—to such comes the blessed pronouncement that they will inherit the earth.

This joy of giving oneself to the

will of God is the only joy worth possessing. A man who has committed his way unto the Lord will feel no pain or sorrow, for he will be doing which men or pain can do, or take from him. There is only perfect peace.

Power

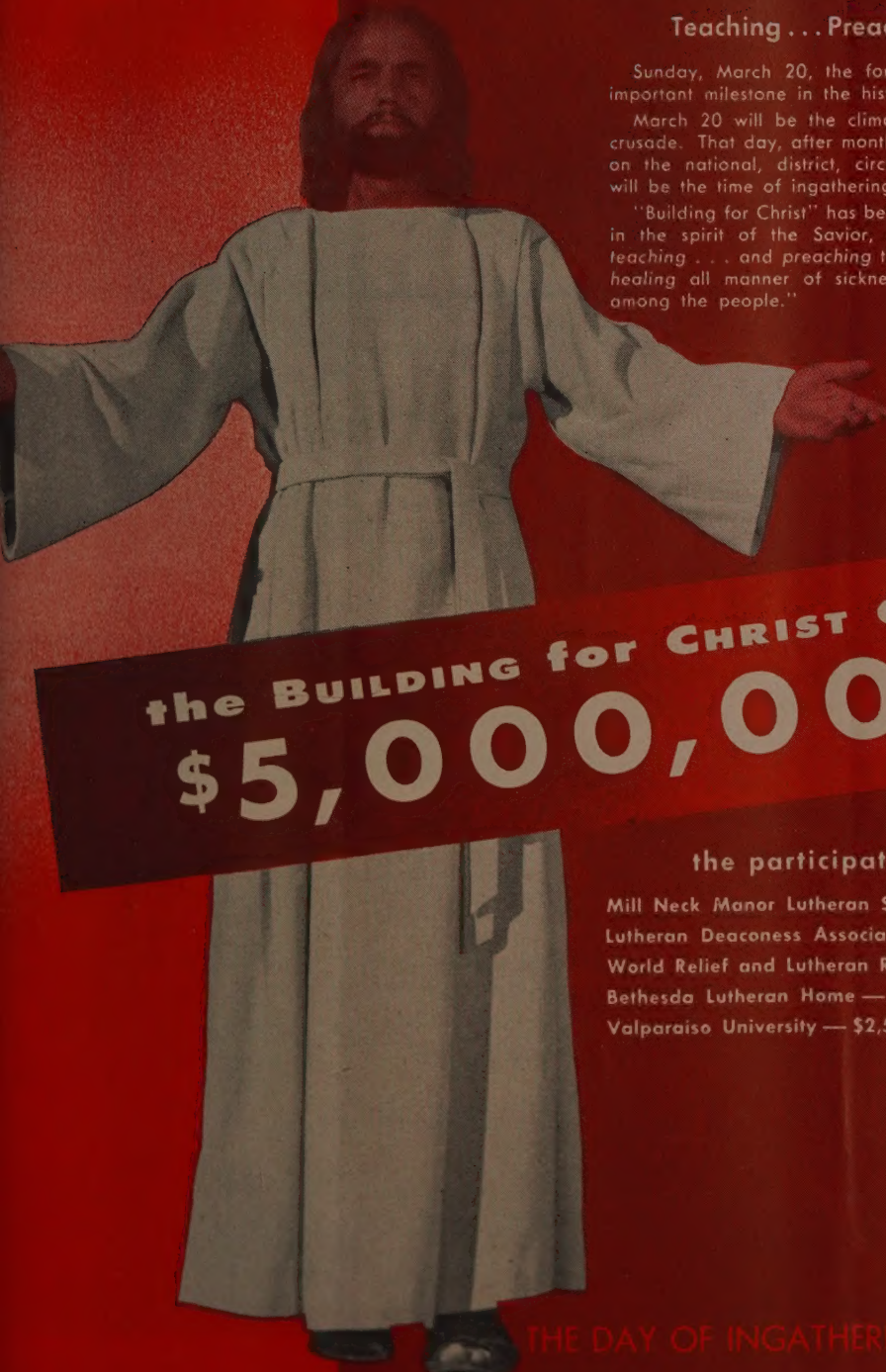
The Savior prays us *power* to be in the world, but not of the world. "I pray not that Thou shouldst take them out of the world, but that Thou shouldest keep them from the evil," John 17:15. Notice, Jesus doesn't ask His Father to withdraw us off to a quiet ivory tower, far removed from hard combat with our present temptations, and fears. No, the Savior prays that God will leave us where we are, at bayonet point with the enemy. That way, in such a state of constant struggle, the senses of the soul can never sleep and we become an easy prey for the devil. The Lord is always on the prowl. The Lord is the breastplate of righteousness, the shield of faith, the helmet of salvation, and the sword of the Spirit can become rusty and lose their power. Jesus knows that we will fight, or we'll have fat luxuries that will be easy prey for Satan's capture.

Yet we need not fear losing our struggle. For Jesus is always praying His Father to send down upon us power to win. And the Father will do just that. Remember, if we are superconquerors. But Christ! And to be in Christ's Word, the Lord God meets us to strengthen our fighting souls.

It is important for us to realize that the Savior prays, "Sanctify them through Thy truth." He desires that they pray, "Sanctify them through Thy own resolves, their own little strength. No, the power to become holy is set aside for God, to be God throughout, floods into our lives through the Word, the In Word, whose energized grace floods into our lives from the pages of the written Word of the Apostles and Prophets. Like Peter, walking on water, we often become small and its fruits when we look to at our own weakness, little trust, and the big waves that sweep us, instead of fixing the eyes upon more steadfastly on Jesus, the Pioneer and Perfecter. From alone we gain the power to overcome the race that is set before us. The point to remember is Christward look always a deep and personal contact with Christ's Word, which alone can give us life and power.

He prays for us: protection and power. And we know that a prayer from the lips of our Lord must always come true.

Building for Christ



Teaching . . . Preaching . . . Healing . . .

Sunday, March 20, the fourth Sunday in Lent, marks an important milestone in the history of our beloved church.

March 20 will be the climax of the "Building for Christ" crusade. That day, after months of preparation by committees on the national, district, circuit, and congregational levels, will be the time of ingathering.

"Building for Christ" has been planned and carried forward in the spirit of the Savior, who "went about all Galilee, teaching . . . and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."

the BUILDING for CHRIST GOAL
\$5,000,000

the participating agencies:

Mill Neck Manor Lutheran School for the Deaf — \$150,000
Lutheran Deaconess Association — \$250,000
World Relief and Lutheran Refugee Service — \$400,000
Bethesda Lutheran Home — \$1,700,000
Valparaiso University — \$2,500,000

THE DAY OF INGATHERING, MARCH 20, 1953

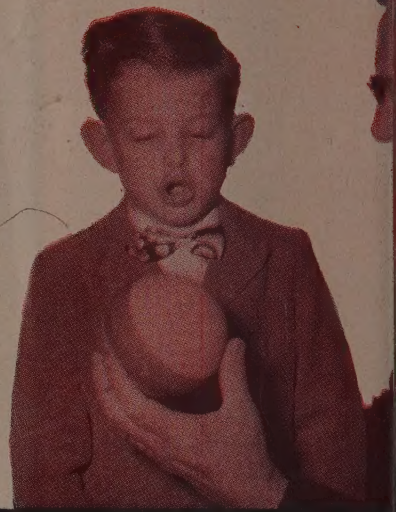
"BUILDING FOR CHRIST" — *A Nation-*

MILL NECK MANOR LUTHERAN SCHOOL FOR THE DEAF

Through "Building for Christ" you will help bring boys and girls to Jesus, the Friend of children, at Mill Neck Manor Lutheran School for the Deaf in Mill Neck, Long Island, N. Y.

In 1951 a new Lutheran School for the Deaf opened its doors on Long Island. This institution was begun in some of the buildings of an 86-acre estate. The school's current capacity is 52 children.

Additional buildings are located on the property. The sum of \$150,000 is needed to convert them to school use. Thereby Mill Neck Manor will be able to double its capacity, increase its enrollment to 120, and secure its permanent charter from the New York State Board of Regents.



BOARD OF WORLD RELIEF

Through "Building for Christ" you will help bring food, clothing, and shelter to the hungry and needy all over the world.

We in the God-blessed United States and Canada have been blessed by our heavenly Father's bounty. Yet millions throughout are in serious need. One-half of the human family is hungry most of the time, and literally millions are on the verge of starvation.

The suffering of fellow human beings is of deep concern to us. These unfortunate people are our brothers in the faith. Toward them we have a brother's responsibility. During 1953 your Board of World Relief distributed 4,750,000 pounds of food and 1,000,000 pounds of clothing to 17 different countries.



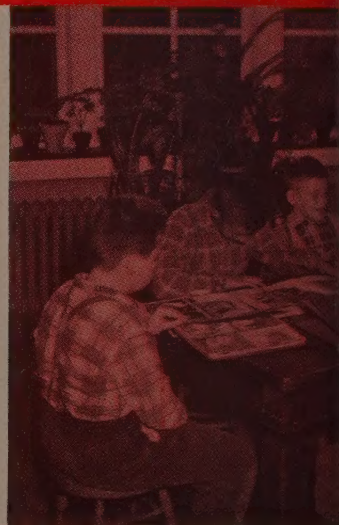
BETHESDA LUTHERAN HOME

Through "Building for Christ" you will help tell the story of Jesus and His love to mentally retarded "children" of all ages at Bethesda Lutheran Home, Watertown, Wis.

For 50 years Bethesda Lutheran Home in Watertown, Wis., a "House of Mercy," has conducted its blessed work of ministering to the mentally retarded, the epileptic, and the physically handicapped within the Synodical Conference.

Bethesda, however, is seriously overcrowded. Although the state of Wisconsin rates its capacity as adequate for 300, approximately 450 have had to be crowded in. Beds stand in long rows, touching head to foot, only 18 inches apart. In addition, there is a waiting list of more than 100 patients, most of them extreme emergency cases.

The Synodical Board of Directors has set aside \$1,700,000 in the "Building for Christ" offering to give Bethesda five urgently needed facilities: a parochial school, a men's dormitory, a hospital wing, a geriatric wing, and a physical therapy wing.



"Inasmuch as ye have done it unto one of the least

ade for Your Savior and Your Fellow Men!

Through "Building for Christ" you will help train consecrated women workers for our church, to serve as Lutheran deaconesses.

The sum of \$250,000 designated in the "Building for Christ" offering is to be used for the erection of a Deaconess Chapter House on the campus of Valparaiso University, Valparaiso, Ind.

This building is urgently needed and long overdue. Currently 13 of the deaconess students are housed in a building at Valparaiso owned by the Association. Another 13 are quartered in a dwelling rented from the University. The remaining 22 students live in rented rooms in private homes scattered throughout the city. Present facilities are seriously overcrowded and completely inadequate.

Your generous gift to "Building for Christ" will help erect the Lutheran Deaconess Chapter House and train women workers for our rapidly growing Synod.

AN
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LUTHERAN REFUGEE SERVICE

"Through "Building for Christ" you will help bring refugees from European oppression to the United States.

The Refugee Relief Act of 1953 permits 209,000 men, women, and children to come to this country by the end of 1956. Of these, approximately 63,480 will be Lutherans.

Jesus said: "I was a Stranger, and ye took Me in." What a powerful challenge that we, whom the Lord has so richly blessed, have the privilege of resettling the homeless.

The Board of World Relief and Lutheran Refugee Service require \$400,000 to carry on their work of Christian mercy.

VAI
SITY

Through "Building for Christ" you will help train Christian young men and women at Valparaiso University, Valparaiso, Ind., to become lay leaders in our churches.

For the past 30 years Valparaiso University has provided Christian higher education for the future lay leaders of our church. Since its purchase in 1925 by the Lutheran University of the South, Valparaiso has sent forth into our congregations a steady stream of well-trained Christian young men and women.

Valparaiso is the only institution of higher education for the laity within The Lutheran Church — Missouri Synod and is the largest Lutheran university in America. During the past decade Valparaiso has grown tremendously, from a pre-war 500 students to more than 2,000 students. Its property value has increased from \$207,000 to \$1,000,000.

The heart of Valparaiso's program of Christian higher education is its daily chapel service. The Christian faith pervades the classrooms, the faculty and staff, the total campus environment and atmosphere of the campus.

A sum of \$2,500,000 is designated in the "Building for Christ" offering for this purpose of Christian higher education. Its purpose is to place Valparaiso on a sound, permanent financial footing.

This amount will cover the cost of Guild Hall and Memorial Hall, buildings which are already in use, as well as of a men's dormitory and a chapel-auditorium.

Your generous gift to the "Building for Christ" crusade will help train young men and women to become the future lay leaders of our church.



When ye have done it unto Me"

your part in "Building for Christ"



Our blessed Redeemer, Son of God and Son of man, is the One to whom "Building for Christ" is dedicated. Since He gave Himself for us into the bitter death cross; since "for us men and for our salvation" He paid the highest price in all history, His own holy, precious blood, every Christian will show his gratitude by his time, talent, and treasure into the service of his Redeemer.

Christ's self-sacrifice for our sins calls for complete dedication to Him, the self-Savior of our souls. "Ye are bought with a price; be not ye the servants of sin." "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Your participation in "Building for Christ," therefore, is in direct accordance with His expressed will that those whom He has redeemed place themselves into His service.

"Building for Christ," therefore, represents a vital and necessary service to you, a channel which the blessed Lord Himself has placed at your disposal, through which you can express your gratitude to Jesus for all that He has done for your salvation.

At this momentous juncture in our country's history, therefore, your church has inaugurated a powerful new crusade appropriately called "BUILDING FOR CHRIST." With no hesitation or apology we declare it to be a crusade. This is a time for action—adventurous, aggressive action! The call of this hour, at the midpoint of the 20th century, cries for a mobilization of our church's resources, a resolute determination to do all in our power to carry the King's banners forward.

What is your part in "Building For Christ"?

1

first
PRAY!

First of all, remember "Building for Christ" in your prayers before the throne of God's mercy!

Pray that the Lord of the Church may bestow His rich blessing upon this crusade, dedicated to His glory and the upbuilding of His kingdom!

Pray that He may strengthen the sacrificial love of His children, that they may be enabled to contribute to the cause of "Building for Christ"!

2

then
WORK!

Your personal help is urgently needed in the "Building for Christ" crusade! Tell about "Building for Christ" and the God-pleasing works of Christian mercy included in this campaign!

In the circle of your congregation, serve on the "Building for Christ" committee, in such capacities as the congregational committee may assign to you!

3

finally
GIVE!

As God has blessed you, give generously for the cause of "Building for Christ" Give generously, recalling the mighty blessings of soul and body which your heavenly Father has showered upon you!

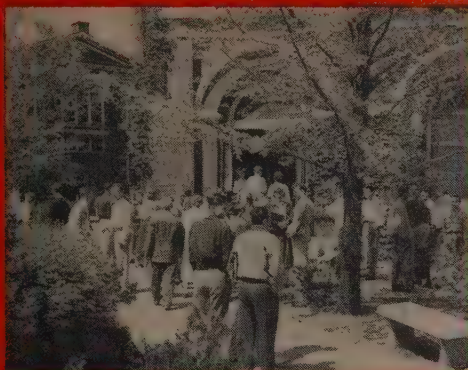
Give, as unto the Lord Jesus Christ Himself, mindful of His loving assurance that "Whoever ye have done unto one of the least of these My brethren, ye have done it unto Me."

"BUILDING FOR CHRIST"



MARSHALL

P. Kretzmann, left, sharing a re-campus activities with several students



MARSHALL

Students gather in front of the auditorium before daily chapel



MARSHALL

Woodwind Trio. Valpo tries to instill in all its students an appreciation of the rich Lutheran musical heritage

Building for Christ" Valparaiso University

By O. P. KRETZMANN, President, Valparaiso University, Valparaiso, Ind.

he year was 1925. In a small office in Fort Wayne a few men, after hours of discussion and er, resolved to buy an old unity, rich with proud traditions but en by time and war. They ed a good school for the sons daughters of The Lutheran ch — Missouri Synod.

he year was 1945. Twenty-one sat in an office at the new Valpa- University. The 20 years that come and gone since the physi- property of the school had been ired were long hard years of ession and another war, of mis- rstanding and fear. However, university had become a good l with a splendid faculty and lent standards. But it was too l to exert much influence on the of an appreciable number. It to grow in order to live.

Postwar Growth

any of the same men were at the ings in 1925 and 1945. Twenty older and a hundred years ; they faced another momentous ion. A few months earlier the ed Services Commission had per- ed the university to send a letter e 35,000 young men and women ynod who were in the Armed es of the United States. The re- of this letter were amazing. ers poured back from all the ge places where our boys were ed, from foxholes in Europe from the islands of the South ic. Most of the letters had only heme: "We want to come back to our own school. We want to more about God, since we have close to Him during the dark of war. We want to understand

life better." This was the challenge confronting the 21 men at Valparaiso. They could have decided to keep "Valpo" a small and comparatively unimportant school. Our Lutheran veterans could have gone elsewhere. The decision to expand the univer- sity for the returning boys is now a glorious part of the history of our church. The 21 men went into ac- tion; they renovated old buildings and built new ones; they bought old houses and begged classrooms from the Government; they borrowed money on the faith of friends of higher education. In five years Val- paraiso became the largest school in the history of the Lutheran Church in America. At one time more than 1,100 of its 2,000 students were vet- erans.

All this cost money. While the valuation of the university rose to more than \$6,000,000, its debt also increased until there was more than \$2,500,000 worth of notes held by friends of the university. That really was not so bad as it would look in the ledger of industry or business. Thousands of young men and women received a Christian education at a moment in their lives when they needed it. Our noteholders made a memorable investment.

Now the year is 1955. The uni- versity still has almost two thousand students. It conducts the only school of law and college of engineering under Lutheran auspices. The de- partments which are of immediate and practical service to the church — the Deaconess Program, Social Work, the Department of Religion — are growing rapidly. Several buildings financed on a self-liquidating basis are being erected on the new campus. Others are in the planning stage. The

cost of these buildings is not a debt against the university itself but is amortized by income from the build- ings over a period of 30 years.

Allotment to Help Retire Debt

At this moment in the history of the university the "Building for Christ" effort, generously sponsored by the Board of Directors of Synod, will make a significant and tremen- dous difference in the years ahead. Approximately half of the \$2,500,000 of the "Building for Christ" offering allotted to the university will help re- tire some of our notes reflected in the new buildings on the East Campus.

New Chapel

Another \$750,000 has been set aside for our new chapel. A univer- sity chapel properly used is probably the most versatile building on a campus. A chapel can and should become the center of the entire life of an academic community.

Since our spiritual program is fo- cused on the daily worship of the Triune God, the value and importance of the chapel for our entire future must be evident to all who believe in truly Christian higher education. Since the building will also be used for convocations, sacred concerts, conferences of all kinds, and synod- ical gatherings, it will become the vital heart to make Christ the Begin- ning and End of all education.

The young men and women at Valparaiso are our best investment for the world and the church of to- morrow. Your gift to the "Building for Christ" offering will be a gift to your children and children's children. It will work long after our own brief pilgrimage has ended.

WHY I LEFT THE MASONIC ORDER

Prior to my contact with the Lutheran Church I had no inkling that Masonry could be considered a religion. I was a Mason but had always thought of the lodge as an organization for social and business contacts, and for me it was just that.

Shortly after visiting a Lutheran church, one of the members with whom I had frequent social get-togethers informed me that our church frowned upon membership in the Masonic lodge and that the pastor would undoubtedly speak to me about it. My immediate reaction was: "Is that so! Let him try it! What has Masonry got to do with my church membership?"

I must confess that I immediately set up a resistance to the probable imminent pastoral visit, even though I held the pastor in high esteem. However, my pastor approached me in a very disarming manner, which precluded any argument.

One evening, during a friendly visit, he asked me how I enjoyed my lodge. I replied that I was not very active and that my attendance at the meetings was sporadic, whereupon he presented me with a booklet entitled "Christ and the Lodge," and asked whether I would read it and keep an open mind while doing so. How could I refuse such a simple request? I am eternally grateful that he handled the situation in this manner, for had the congregation insisted that I make a choice between our church and the lodge at that time, being an embryonic Christian, I could have been induced by Satan to forgo church membership.

Since I was by then interested in proving that I could be a good Christian and also a Mason, I determined to proceed methodically and thoroughly in reading the booklet and its references.

Many of my Masonic friends immediately tried to dissuade me from even considering a possible conflict between Masonry and Christianity, referring to the many pastors who are Masons. However, having started my quest, I was not deterred.

I read the *Encyclopedia of Free Masonry* by A. G. Mackey, *Origin and History of Freemasonry* by Pierson, and *The Relation of the Liberal Churches and the Fraternal Orders* by Elijah Alfred Coil. This took me about a year, during which time I was becoming better instructed in the Christian religion. It left no doubt in my mind that Masonry is a religion and is incompatible with Christianity. Furthermore, at the insistence of one of my closest friends, a very staunch Mason, who argued that all of the publications I had read meant nothing

and that the Blue Lodge ritual book is the only real authority, we examined the ritual book. Here are two statements, both on the same page, the first of which, I believe, I can quote verbatim, the second in my own words, since I cannot remember it as well: 1. "We are not concerned with salvation by faith in Jesus Christ." 2. If we will all do our best, according to our own light, we shall eventually attain the abode of the "Great Architect of the Universe." Even if I had read nothing else, these two statements alone were enough to convince me that Masonry is a religion, and not Christian, but one of works-righteousness. Therefore I had no alternative but to secede from the lodge if I was to remain a Christian.

In conclusion, I want it to be clear that this is not intended as a denunciation of men who are Masons, but merely my conviction that if Christian men would examine the teachings of Christianity and Freemasonry dispassionately, they would have to admit that the teachings are opposed to each other. A man cannot go in two directions at the same time. I am also convinced that many men who are Masons, and who are vaguely aware that there is a difference, hesitate to do anything about it because of the possible loss of business advantages. I can only ask, "What can Masonry do for a man that Christ cannot do?"

Quincy, Mass. L. W. ORDWAY

GREEK LEXICON COMPLETED

It has long been an axiom of Biblical scholarship in the English-speaking world that a new unabridged Greek-English lexicon of the Greek New Testament was a pressing need. J. H. Thayer's fine book, published in

1889, has long needed revision, and such work was forthcoming.

When Walter Bauer published *Griechisch-Deutsches Wörterbuch der Schriften des Neuen Testaments und der übrigen Urchristlichen Literatur* in 1928, as the second of Preuschen's work of 1910, it became evident that a translation of Bauer's book into English would fill this need. Some attempts were made to obtain permission to do this translation, but nothing came of them.

In the meantime, Bauer published a much-improved third edition in 1933 and then entered upon an exhaustive search of Greek literature for parallels to the vocabulary of the Testament. Despite the handicaps of failing eyesight and the deplorable conditions which prevailed in war and postwar Germany, Bauer brought out his fourth edition in 1949—greatly enriched by his research.

The University of Chicago had been interested for some years in the production of a New Testament Greek lexicon, but had been unable to secure the funds necessary to subsidize it. At this point The Lutheran Church—Missouri Synod entered the picture. A portion of the tithing offering received during the centennial celebration of 1947 was set aside for scholarly purposes, and a decision was reached that a translation of Bauer's dictionary into English would be a most suitable project.

Early in 1949 the proper arrangements were made between the Synod, the Press, and in September of 1950 the writer began his labors in translation and adaptation of Bauer's fourth edition, having obtained leave of absence from his position as Professor of Greek at Albright College, Reading, Pa. Dr. W. F. Arndt, Concordia Seminary, St. Louis, was appointed director of the project.

We are now glad to announce that, as of January, 1955, we have completed the manuscript of our "New Testament Greek Lexicon" by Dr. W. F. Bauer. It will soon be sent to the Cambridge University Press in England, where the typesetting work is being done. Arrangements have also been made for simultaneous publication of the book by the Cambridge Press in England and the University of Chicago Press. It is hoped that the book may appear some time in 1956.

The writer wishes to take this opportunity to extend his thanks to The Lutheran Church—Missouri Synod for the privilege of working on this lexicon; he has particularly enjoyed his association with Drs. Arndt and M. H. Scharlemann, chairman of the Committee on Scholarly Research. As far as the writer knows, the Synod's liberal sponsorship of this scholarly project has no parallel in recent American Christianity.

F. W. GINGRICH



TOWN-COUNTRY PHOTO

Dr. W. F. Arndt (left) and Dr. F. W. Gingrich in their University of Chicago office at work on their dictionary cards for the Greek Lexicon. The 22,400 cards (some are on the shelves at the right) contain authoritative definitions of words in the Greek New Testament.



Religious NEWS

The Church

The World

The Nation

Dorothy Schoech, 30, the first woman graduate engineer to be employed by the Missouri State Highway Commission, is the daughter of Rev. and Mrs. J. W. Schoech of St. Louis. When her father, who is now retired, was pastor of Zion Lutheran Church near Bunceton, Mo., she attended parochial school there, later graduated from Boonville High School, and in 1950 received a degree from the University of Missouri in civil engineering. She interrupted her college work twice to earn money for her education. She is now employed as a designer in the division of bridges for the Highway Commission at the main office in Jefferson

City. Her eight brothers and sisters are: Albert, an aeronautical engineer in California; Lt. Col. O. W., post chaplain at Fort Leonard Wood; the Rev. Walter, West Palm Beach, Fla.; the Rev. Theodore, St. Joseph, Mo.; Alvin, manager of the roller skating rink at the St. Louis Arena; Lois, a nurse at the Cerebral Palsy Center, St. Louis; Desloze Hospital, St. Louis; and a teacher in the Lutheran parochial school at Beardstown, Ill.; Emily, orthoptic laboratory technician, Omaha, Nebr.



HENRY C. HARTMANN PHOTO

ENGLISH CHURCH, NEW ORLEANS, LA., held its 11 A. M. Sunday service over WDSU-TV, January 9. The family of a bedridden mother made a substantial contribution, and at TV could "bring the Gospel into the homes of those who are unable to see their pastor in the pulpit." Pastor Edgar Homrighausen said: "The response to our first telecast of the church was so tremendous from both inside and without the congregation, that a missionary crusade was soon in the making. Response came from a 200-mile radius, as far as Florida. Two more similar telecasts are planned for the spring, through the usual co-operation by the WDSU-TV staff and its executives," Pastor Homrighausen added.

The Bible Class of Grace Church, Fargo, N. Dak., began in 1920 when four members met in the study of Pastor John C. Nauss: Karl Bohnsack, Mrs. Emma Bautz, B. M. Holt, and Ernst Erdman. After 34 years, the first three are still active members of Grace; Mr. Erdman now lives at Willow Creek.

Mr. Bohnsack, 96, is the oldest active member in the Bible Class, which he attends regularly, often walking



Karl Bohnsack

from his farm. At his age, he says, he still has much to learn "especially when it comes to the inestimable depths of God's mercy in Christ Jesus." The North Dakota Edition of the WITNESS states.

Mr. Holt, chairman of the Grace Bible Class, writes: "Our highest attendance has been 75, but it should be twice that. . . . We have come to know that the Bible is the *very Word* of God, that it furnishes us all with the absolutely reliable information as to our origin, our sins, our redemption, and our final destiny. To us the Bible is the most interesting book in print. We do not study *about* the Bible; we study *the Bible*, thanks to our pastor, Dr. Arnold H. Grumm."

The Rev. Martin W. Mueller, pastor of St. John's Church, Hamlin, N. Y., since 1943, has been appointed assistant to the Editor of the LUTHERAN WITNESS by the WITNESS Editorial Board. Born December 4, 1909, at Bridgeport, Ohio, Pastor Mueller attended parish school and high school at Buffalo, N. Y. (where his father is pastor of Emmaus Church); Concordia College, Fort Wayne; and Concordia Seminary, St. Louis (B. D., 1931).

He served congregations in New York State at Cortland, Geneva, Farmington, and Brockport, after doing supply work at Concordia Col-

lege, Austin, Tex.; Owego, N. Y.; First St. Paul's, Chicago; and Concordia, Cincinnati.

In the Eastern District the following offices were held by him: member of Board for Parish Education and Board of Trustees; Secretary; Second Vice-President; Editor of the *Eastern District Educator*; essayist at the 1951 Eastern and the 1952 Southeastern District conventions. He is now writing a history of the Eastern District.

Pastor Mueller has taken courses in journalism at the Institute of Technology, Rochester, N. Y., and in creative writing at the University of Rochester. He began his WITNESS work on February 15 as an employee of Concordia Publishing House.



The Rev. Martin W. Mueller

Nine employees who have served Synod for a total of 304 years were recently honored at the Lutheran Building in St. Louis. Theodore W. Eckhart, who retired last year after 34 years of service as Financial Secretary, Assistant Treasurer of Synod, manager of the Lutheran Building, and superintendent of synodical residences in St. Louis, received special recognition.

Also honored were A. W. Gross, for a total of 35 years as a teacher and as editor of vacation Bible school materials; A. W. Huge, for 25 years synodical auditor and a member of the financial departments of Synod; Dr. Herman Harms, for 45 years in the ministry, First Vice-President of Synod; Dr. H. A. Mayer, for 35 years in the ministry, Secretary of Missions; Dr. A. C. Mueller, for 40 years in the ministry, editor of Sunday school materials; Dr. Martin J. Neeb, for 25 years in the ministry, president of Concordia Senior College, and former executive secretary of the Board for Higher Education; and Dr. O. H. Schmidt, for 45 years in the ministry, Executive Secretary of the Board for Missions in Foreign Countries, who is now on a ten-month tour of world missions.

The dedication of the enlarged Bethesda Hospital at Ambur, India, was held January 28. The new outpatient clinic, isolation wards, X-ray



Outpatient Clinic of Bethesda Lutheran Hospital, Ambur, India

equipment, water plant, hospital kitchen, and residences for the staff help to widen the scope of Synod's medical mission at Ambur.

A part of the dedication of the main building was the unveiling of a plaque which reads: "These buildings were erected with funds contributed by the Lutheran Women's Missionary League out of love for our Savior and the people of India as a tribute to the many years of consecrated service rendered by Miss A. Rehwinkel, R. N., as superintendent of Bethesda Hospital since its beginning in 1923." The L. W. M. L. gave \$70,000 for the building project. A memorial in the Outpatient Department reads: "Bethesda Hospital Outpatient Department, in memory of Theodore J. Doederlein, M.D."

The Governor of Madras State, who was the house guest of Dr. W. F. Bulle, chief of Bethesda's staff, attended the opening ceremony and "Hospital Day," which drew 8,000 to 10,000 visitors. During his two-day stay at Ambur the governor laid the foundation stone for the rural branch hospital at Reddivalasu, where only the foundation will be erected. The continuation of Bethesda's building at Reddivalasu awaits the raising of necessary funds. The Indian government has given 10,000 rupees (\$2,000) out of an allocation it has for rural uplift work. Land for the branch hospital was donated by a local man.

"This Is the Life," TV series produced by the Missouri Synod, has been adopted for programing by the U. S. Department of Defense, Lutheran Television Productions headquarters in St. Louis announced. Armed Forces TV outlets in the Azores, Libya, and French Morocco, as well as Loring Air Force Base in Maine, will telecast the program.

The ninth annual Lutheran Youth Conference, held in St. Louis, January 12-13, had representation from each of Synod's 32 Districts in North America. The chairmen of young people's committees throughout the church heard the Rev. Victor A. Bartelt of Elm Grove, Wis., urge church-sponsored training of youth directors.

Leonard C. Ramming of Fort Wayne, member of Synod's Board for Young People's Work, emphasized the importance of the parents' role in the activities, interests, and spiritual growth of their sons and daughters.

W. F. Weiherman of Chicago, membership secretary for the Walther League, reported that while the W. L. membership is almost 80,000, 40,200 young people in synodical congregations are not enrolled in the WL program. The Rev. Alfred P. Klausler, editor of WL publications, pleaded for total commitment to the cause of Christ in the young person's life. The Rev. Elmer N. Witt, executive secretary of the WL, emphasized the primary goal of leadership training for youth as growth in spirituality.

The Rev. W. H. Rook of Midland, Mich., discussed "Getting the Congregation to Accept Its Responsibility Toward the Youth." Dr. C. Peters of St. Louis is chairman of the board.



At Lutheran Youth Conference (l. to r.): the Revs. Victor Bartelt, R. Rehmer, Cl. Peters, and Elmer Witt

The Rev. Walter F. Wollbrecht, executive assistant to Synod's Board for Higher Education since 1951, accepted the appointment as executive secretary to succeed Dr. J. Neeb, who was the first permanent executive of the Board and who served as consultant until August. The Board co-ordinates and directs the work of Synod's 14 college seminaries in the U. S. and Canada.

After Pastor Wollbrecht was graduated from Concordia Seminary, St. Louis, 1938, he became a professor at Concordia College, Waukegan, from which he had graduated in 1934. While he was pastor of First Church, Missoula, 1940-1945, he was also a part-time instructor at Montana State University for 16 months. From 1945 to 1948 he was associate professor in religion and social sciences as well as business manager and registrar at Concordia Teachers College, Seward, Nebr. The following three years he was president of St. Paul's College, Concordia, Missouri.



The Rev. Wollbrecht

In the graduate field he has studied at the University of Chicago, Marquette University, the Municipal University of Omaha, and the University of Nebraska, from which he earned the M. A. degree in school administration.

The new executive secretary contributed a section to the historical study, *One Hundred Years of Christian Education*, the centennial publication of the Lutheran Education Association; is the author of numerous articles in professional journals; has edited a book review service for the church's pastors on university campuses; has edited the 1948 yearbook, *The Christian Family in the Modern World*; and has been chairman of Synod's Family Committee since 1948. He is a member of the American Society of Church History, the Lutheran Academy for Scholarship, the National Council on Family Relations, the Association for Higher Education, the American Educational Research Association, and Phi Delta Kappa, national educational honorary societies.

In 1941 he married the former Marie Helen Suedekum of Cape Girardeau, Mo. They have three children.

Church World Service, a department of the National Council of Churches of Christ in the U. S. A., in the first nine months of 1954 shipped food, clothing, and medicines valued at \$1,187,450 to sick, hungry, homeless people overseas, Dr. C. Fairfield, director, announced.

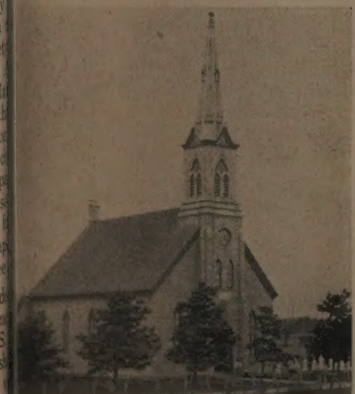
ere I Stand, A Life of Martin
 er, by Yale's Luther scholar
 and H. Bainton, originally pub-
 d in 1950 at \$4.75, is now avail-
 in a paper-back Mentor Book
 on at 50 cents.

lanked by his two sons, who are
 ministers, the Rev. John Kavasch,
 r of Christ Lutheran Church,
 ford, Conn., stood before the
 ch altar on the 50th anniversary
 s installation as pastor. The 76-
 old Austrian-born jubilarian is
 only pastor of Christ Congrega-
 tion, where he preaches in English
 in German, but also serves the
 tual needs of a small congrega-
 in New Hartford, about 20 miles

is sons are the Rev. John A.
 sch of Calvary Church, Verona,
 and the Rev. Paul M. Kavasch,
 Savior Church, Arlington, Va.

rinity Church, Freistadt, Wis.,
 its beginning when a group of
 ans—led by Heinrich von Rohr,
 obtain in the German army and
 a pastor in the U.S.—settled
 forest area 20 miles north of
 aukee. The congregation held
 ng services in the homes of the
 rs until they built a log church,
 0 feet, costing \$45.50. Pastor L.
 se of Hamburg, Germany, was
 d as their first minister. The
 d church, built of handmade
 in 1844, was covered with
 o. The present stone church,
 ed in 1884, cost \$10,700. The re-
 d church was dedicated in

ther pastors of the Freistadt con-
 vention were E. G. W. Keyl, 1847 to
 Friedrich Lochner, 1850 to 1851;
 nar Fuerbringer, 1851 to 1858;
 Wagner, 1859 to 1860; Fried-
 Boeling, 1861 to 1867; Friedrich
 mann, 1867 to 1880; Theodore
 mann, 1881 to 1894; Claus Seuel,
 to 1914; Herman C. Wehrs, 1914
 48; and Helmut H. Wiechmann,
 1949.



Trinity Church, Freistadt, Wis.,
 115th Anniversary

Announcements

Ordinations and Installations

Installed: PASTORS

Bliss, Clifford L., St. Peter, Davenport, Nebr.,
 by E. C. Werner, Jan. 23.
 Eichmann, Alfred J., Trinity, Rupert, Idaho,
 by O. H. Blessin, Jan. 23.
 Ellermann, John E., Bethlehem (Syn. Conf.),
 New Orleans, La., by Pres. Paul W. Streu-
 fert, Jan. 23.
 Gummelt, Walter B., Trinity, Dothan, Ala., by
 Pres. Paul W. Streufert, Jan. 16.
 Heinemeier, George W., St. Paul, Wilson, Tex.,
 by Louis Pabor, Jan. 16.
 Holm, Walter, Griffith, Griffith, Ind., by J. W.
 Acker, Jan. 30.
 Janz, Philip, Zion, Plainview, Nebr., by D. A.
 Christiansen, Jan. 9.
 Kettner, Elmer A., as assistant pastor of Unity,
 St. Louis, Mo., by Alvin C. Mack, Jan. 23.
 Keyl, Rudolf J., Trinity, Delray Beach Fla.,
 by W. F. Schoech, Jan. 23.
 Koenig, Otto, St. Paul, Unionville, Mich., by
 Walter A. Pieper, Jan. 9.
 Koenig, Richard, Christ, Yonkers, N. Y., by
 Louis H. J. Henze, Jan. 23.
 Pebler, William C., as pastor of Peace Mission,
 Laurel Heights (Kansas City), Mo., in Cal-
 vary Church, Kansas City, Mo., by Pres.
 T. A. Weinhold, Jan. 23.
 Schardt, Wayne M., Redeemer, Richmond, Va.,
 by O. A. Sauer, Jan. 23.
 Stoeppelwerth, W. W., Zion, Hiawatha, Kans.,
 by A. R. Lade, Jan. 23.
 Streufert, Elmer E., Chapel of the Cross,
 Sepulveda, Calif., by Harold H. Engel-
 brecht, Jan. 30.
 Zittlau, Robert F., Bethany, San Diego, Calif.,
 by Roy G. Gesch, Jan. 23.
Commissioned:
 Meyer, Norman C., Northwest Mission,
 Spokane, Wash., by Charles A. Reichert,
 Jan. 16.
 Pauluhn, Cuthbert, Trinity, Westerly, R. I., by
 Theodore Thormahlen, Jan. 9.
Installed: TEACHERS
 Esslinger, Erwin, Zion, Fort Wayne, Ind., by
 Paul L. Dannenfeldt, Jan. 30.
 Lietke, Edward C., Trinity, Monroe, Mich., by
 Herbert B. Fehner, Jan. 16.

Official Notices

Rev. Adolph H. Wismar, Meriden, Conn.,
 has been appointed Visitor of the Lower Con-
 necticut "A" Circuit since Rev. O. H. Ber-
 tram has accepted a call to another District.—
 H. J. RIFFE, President, Atlantic District.
 Rev. Julius Schabacker has resigned from
 the ministry of The Lutheran Church—Mis-
 souri Synod and is not eligible for a call.—
 T. A. WEINHOLD, President, Western District.
 Rev. Paul Ph. Spitz has been appointed
 Visitor of the North St. Louis Circuit to suc-
 ceed Rev. Neal Ostruske, who has accepted
 a call into another District.—T. A. WEINHOLD,
 President, Western District.
 Rev. Karl Kiisk of Portland, Ore., an
 applicant for reception into the ministry of
 The Lutheran Church—Missouri Synod, has
 passed oral and written colloquies and met all
 other requirements. He is hereby declared
 eligible for a call.—THE EXAMINING COM-
 MITTEE, Walter A. Baepfer, Alfred O. Fuer-
 bringer, Fredrick A. Hertwig.
 Robert A. Atwood, who is now teaching at
 Rochester, Minn., requests a colloquy in order
 to become eligible for a call as teacher in one
 of our Christian day schools.—H. A. GAMBER,
 President, Minnesota District.

Notice

Field workers for summer parish assign-
 ments will be available from the St. Louis and
 Springfield seminaries. Applications for sum-
 mer field workers may be obtained from the
 respective District Presidents. Deadline for
 returning applications to the District Presi-
 dents is March 25 (the same date as vicar
 applications).—FIELD WORK OFFICE, Concordia
 Seminary, St. Louis, Mo.

Calendar of District Conventions

April 11—15. Texas District: Austin, Tex.
 Essay: "The Means of Grace in an Effective
 Church Program." Essayist: Rev. Carl
 Gaertner.
 April 18—22. Southern California District:
 Clark Hotel, Los Angeles, Calif. Essay:
 "The Doctrine of the Church." Essayist:
 Dr. Alfred von Rohr Sauer.
 April 18—21. Southeastern District: Washing-
 ton, D. C. Essay: "The Panorama of the
 Christian Church." Essayist: Dr. Martin
 Scharleman.
 April 19—22. Oklahoma District: Norman,
 Okla. Essay: "Ye Shall Be Witnesses unto
 Me." Essayist: Prof. Martin Franzmann.
 May 23—27. Florida-Georgia District: Clear-
 water, Fla. Essay: —. Essayist: —.
 May 23—27. South Dakota District: Mitchell,
 S. Dak. Essay: —. Essayist: —.
 May 30—June 3. North Dakota District: Ellen-
 dale, N. Dak. Essay: "Pastor and People
 Look at the Call." Essayist: Rev. W. Cordts.
 June 6—9. Ontario District. Essay: —.
 Essayist: —.
 June 13—16. Western District: St. Louis, Mo.
 Essay: "Signs of the Times." Essayist:
 Dr. A. M. Rehwinkel.
 June 13—17. Northwest District: Portland,
 Ore. Essay: "The Proper Relationship Be-
 tween Pastor and Congregation." Essayist:
 Rev. A. W. Schelp.
 June 14—17. English District: River Forest, Ill.
 Essay: "Your Christian Vocation." Essayist:
 Rev. Alfred Klausler.
 June 20—23. California-Nevada District: Oak-
 land, Calif. Essay: "The Doctrine of the
 Church." Essayist: Dr. Alfred von Rohr
 Sauer.
 June 20—24. Central District: Fort Wayne, Ind.
 Essay: "Doctrine of the Divine Call."
 Essayist: Prof. Erwin Schneder.
 June 20—24. South Wisconsin District: Mil-
 waukee, Wis. Essay: "The Glory of Gol-
 gotha." Essayist: Rev. Walter Sievers.
 June 27—30. Atlantic District: Bronxville, N. Y.
 Essay: —. Essayist: —.
 June 27—30. Northern Illinois District: River
 Forest, Ill. Essay: "The Doctrine of the
 Call." Essayist: Dr. A. H. Schwermann.
 June 27—July 1. Eastern District: Camp
 Pioneer, Angola, N. Y. Essays: "1855—1955
 Then and Now—By the Grace of God."
 "God's Men." "Missions." "Christian Educa-
 tion." "Christian Stewardship." Essayists:
 Rev. Bertwin Frey, Rev. Herman Frincke,
 Rev. Walter Koenig, Rev. John Meyer.
 July 4—8. Manitoba-Saskatchewan District:
 Regina, Sask. Essay: —. Essayist: —.
 July 5—8. Alberta-British Columbia District:
 Edmonton, Alta. Essay: "The Parochial
 School and Christian Education." Essayist:
 Rev. E. Wildgrube.
 August 8—12. Southern Nebraska District:
 Seward, Nebr. Essay: —. Essayist: —.
 August 15—18. Iowa District East: Alden,
 Iowa. Essay: "Some of the Main Duties
 Incumbent Upon a Synod That Would
 Rightly Bear the Name Lutheran." Essay-
 ist: —.
 August 15—18. Northern Nebraska District:
 Seward, Nebr. Essay: "The Lutheran School
 in the American Educational System."
 Essayist: Supt. S. J. Roth.
 August 15—19. Minnesota District: St. Paul,
 Minn. Essay: —. Essayist: —.
 August 21—26. Iowa District West: Lake
 Okoboji, Iowa. Essay: "The First Synod."
 Essayist: Rev. Paul G. Bergmann.
 August 22—26. Kansas District: Winfield, Kans.
 Essay: "Christ in Colossians." Essayist:
 Dr. W. H. Wente.
 August 22—26. North Wisconsin District:
 Green Bay, Wis. Essay: "The Christian's
 Prayer Life." Essayist: Rev. Ronald W.
 Goetsch.
 Aug. 28—Sept. 1. Central Illinois District:
 Springfield, Ill. Essay: "Striving Toward
 a Stewardship-Conscious Congregation."
 Essayist: Rev. John E. Herrmann.
 Aug. 29—Sept. 1. Colorado District: Estes
 Park, Colo. Essays: "The Practical Side
 of Holy Communion." "Effective Home-
 Church Relations in Parish Education."
 Essayists: Dr. R. R. Caemmerer and Ray-
 mond E. Maag.
 October 2—6. Michigan District: Detroit, Mich.
 Essay: —. Essayist: —.
 October 3—7. Montana District: Billings, Mont.
 Essay: —. Essayist: —.
 October 17—20. Southern Illinois District:
 Chester, Ill. Essay: —. Essayist: —.
 October 17—21. Southern District: Mobile, Ala.
 Essay: —. Essayist: —.

JOHN W. BEHNKEN

Available

Organ requiring minor repairs available for freight. — TRINITY LUTHERAN CHURCH, Brawley, Calif.

Altar and lectern with green paraments available to anyone willing to pay for transportation. Write: REV. MARTIN A. BAUMANN, 1208 N. Crumley, Guymon, Okla.

Wanted

Church bell, about 33 inches or more in diameter, to replace bell destroyed by fire. Write: REV. WALTER G. GOING, Odessa, Minn.

Pastors: Changes of Address

Bliss, Clifford L., Davenport, Nebr.
Bowles, Ray, 7097 Niagara, Derby, Colo.
Duever, Ernest J. H., Loda, Ill.
Gedwillo, A. S., 529 Relief St., Poplar Bluff, Mo.
Gnadenteich, Oskar, 375 Mayfair Ave., Ottawa, Ont., Can.
Gohlke, Theodore G., em., 1313 Candlewood St., Anaheim, Calif.
Graumann, Oscar R., 3020 Jay St., Denver 14, Colo.
Gunz, Frederick A., 400 Woodbine Ave., Toronto, Ont., Can.
Heimsoth, Norman W., 2634 S. Humboldt, Denver 10, Colo.
Hofmann, Karl, Zion Lutheran Church, Juniata, Nebr.
Huxthold, Paul F., 1825 W. Marquette Rd., Chicago 36, Ill.

Jagels, Louis H., em., Arilen Acres, Warrensburg, Mo.
Jank, Chaplain Max T., 507th Tactical Control Group, Shaw A. F. B., S. C.
Jobst, Eugene W., Jr., 4340 Reed, Wheat Ridge, Colo.
Ketarakat, William, 621 Union, Marselles, Ill.
Klinkenberg, Carl R., 321 12th Ave., N. E., Jamestown, N. Dak.
Koch, Clinton W., R. 2, Hannibal, Mo.
Koenig, Otto, Unionville, Mich.
Koeppen, Paul K., 204 Madison Ave., Paterson 4, N. J.
Leber, Howard H., 167 Park Ave., Naugatuck, Conn.
Maken, Andrew, Box 4, Vassar, Kans.
Maleske, Harold J., 2210 Center St., Northbrook, Ill.
Marquardt, Alwin C., c/o P. Meentemeyer, 1145 Washington Ave., Evansville 14, Ind.
Meister, Harold C., R. 6, Defiance, Ohio
Meyer, Norman C., N. 5515 C St., Spokane, Wash.
Meyer, Victor L., 2116 E. Union St., Seattle 22, Wash.
Miller, Roland E., Malappuram, S. Malabar, S. India
Pauluhn, Bert B., 46 Elm St., Westerly, R. I.
Ramming, Martin, 1207 W. 45th St., Austin 5, Tex.
Rockhoff, Oscar A., R. 3, Waupaca, Wis.
Rose, Herbert C., 327 S. East St., Jacksonvill, Ill.
Saremba, August W., R. 1, Spencer, Wis.
Schardt, Wayne M., 12 W. Roanoke, Richmond 25, Va.
Schkade, Ray, 1918 St. John's Ave., Austin 5, Tex.

Schroeder, Paul, c. r. m., 3710 Bailey I, Austin 5, Tex.
Schroer, Kenneth H., Aurora Road and Rockwell, Box 103, Warrenville, Ill.
Starke, Alvin J., 3075 Ivy, Denver, Col.
Streufert, Carl A., 2719 North Drive, Raleigh, N. C.
Zorn, Ralph, 117 Summit Ave., New Milford, N. J.

Teachers:

Bartelt, Ralph, 19638 Cherry, Conklin, Kolzow, Roy A., 15470 Linnhurst, Detroit 5, Mich.
Nehrig, Robert H., R. 1, Suring, Wis.
Nieting, Robert E., 5253 Zenith Ave., S Minneapolis 10, Minn.
Rose, Norman M., 1013 S. Robertson, Tyler, Tex.

Notice

Articles, church news, announcements, obituaries, intended for publication in the LUTHERAN WITNESS, for review, and general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.
Reports of ordinations, installations, dedications, anniversaries, and change of address of pastors and teachers should be sent to the Statistical Bureau, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

What are we doing for Missions

SYNOD

BUDGET		RECEIVED
\$8,100,000	JAN.	\$7,294,743.11
7,425,000	DEC.	5,620,127.92
6,750,000	NOV.	4,836,081.41
6,075,000	OCT.	4,099,832.74
5,400,000	SEPT.	3,351,661.46
4,725,000	AUG.	2,917,556.20
4,050,000	JULY	2,528,478.56
3,375,000	JUNE	2,023,455.59
2,700,000	MAY	1,660,097.67
2,025,000	APRIL	1,119,105.26
1,350,000	MARCH	628,887.17
675,000	FEB.	299,975.12

DISTRICT

Alberta and British Columbia	\$ 17,609.78
Atlantic	215,938.13
California and Nevada	81,625.25
Central	680,335.61
Central Illinois	245,459.94
Colorado	58,849.50
Eastern	160,260.81
English	374,699.64
Florida-Georgia	22,175.01
Iowa East	175,000.00
Iowa West	299,459.95
Kansas	207,300.00
Manitoba and Saskatchewan	17,894.78
Michigan	689,446.90
Minnesota	578,667.05
Montana	28,132.16
North Dakota	100,152.42
North Wisconsin	296,340.50
Northern Illinois	618,319.60
Northern Nebraska	120,200.00
Northwest	132,465.50
Oklahoma	48,455.63
Ontario	50,000.00
South Dakota	74,000.00
South Wisconsin	418,904.52
Southeastern	102,596.83
Southern	15,178.63
Southern California	78,096.91
Southern Illinois	150,138.81
Southern Nebraska	181,990.51
Texas	135,824.71
Western	480,473.31
TOTAL FROM DISTRICTS, Feb. 1, 1954, to Jan. 31, 1955	\$6,855,992.51

OPERATING STATEMENT

	1953	1954
Cash Requirements, Feb. 1 to Jan. 31	\$6,500,000.00	\$8,100,000.00
Cash Receipts, Feb. 1 to Jan. 31	6,000,035.84	7,294,743.11
DEFICIT	\$ 499,964.16	\$ 805,256.89

Charles E. Groerich, Assistant Treasurer

Contribute for Missions Each Sunday

*Builds Church Attendance
Advertises Your Church
Night and Day*

ALL NEW LUTHERAN ROAD MARKER

active prize-winning design! It's modern and different! Simple, yet striking! Powerful in visual impact. Makes a purposeful project for Men's Clubs, Walther League Societies, Ladies' Aids, and other groups within congregation to sponsor.

Here is your answer to a new and distinctively different LUTHERAN HIGHWAY ROAD MARKER. It's easy to erect, easy to erect, colorful, durable, inexpensive! Chosen from more than a hundred and fifty entries in a nationwide contest, this modern, striking, red, white,



and blue design will immediately capture and hold the attention of all who see it — every day, every night, all night long. At night — the new ROAD MARKER with its Scotchlite (on the words "Lutheran Church" and the "cross" and immediate surrounding areas) will provide an eye-catching advertisement, permanently reminding the community of the presence of your church.

Two or more LUTHERAN ROAD MARKERS placed at all the main entrances to the city and on your church street-corner are sure to spread the name of your church far and wide — and make strong repeated invitations to all passing motorists to attend your church.

How Is the Road Marker Constructed?

Design and Composition

The LUTHERAN ROAD MARKER measures 20"×30", is made of 20-gauge steel, and is decorated with rust-resistant enamel colors. Finished for night Scotchlite sheeting. Rounded corners.

Colors

The colors? The word "Lutheran" is in red, the word "Church" is in dark blue, the "cross" is red and set in a light cream-colored oval area.

Church Imprint

Space for your church imprint (1 to 3 lines included in price of sign) will appear in dark area in the lower left. For greater visual impact we recommend just your church name and address.

Easy to Erect

It's easy to erect. Just get a 4"×4"×8' post (cedar preferred) from a local lumber yard. Place the post three feet into the ground. Then fasten the sign with three screws. Instructions come with the sign. A steel post will be furnished at a cost of \$3.25, net, plus transportation.

The LUTHERAN ROAD MARKER comes in two styles: Scotchlite and plain. See quantity prices in coupon below. For attracting to your church the greatest number of friends over the longest period of time, we strongly recommend the Scotchlite. The initial cost is slightly higher, but the added dramatic impact will more than repay the comparatively small extra cost.

CONCORDIA PUBLISHING HOUSE St. Louis 18, Missouri

Please send us the all-new LUTHERAN ROAD MARKER in the quantities indicated below:

Scotchlite) No. 81-1233	(Plain) No. 81-1234
1 @ \$11.00, net	1 @ \$7.00, net
2-4 9.00, net	2-4 6.00, net
5-9 8.50, net	5-9 5.50, net
10 or more 8.00, net	10 or more 5.00, net
Plus Transportation)	(Plus Transportation)
Steel Post(s) No. 81-1235 @ \$3.25, net	
(Plus transportation)	

I enclose \$ _____

PRINT DESIRED IMPRINT HERE

Name _____

Name of Congregation _____

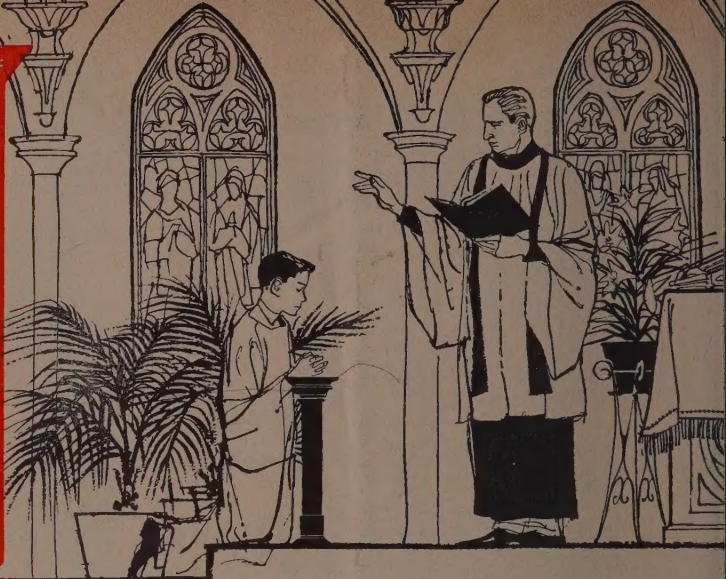
Address _____

City _____ Zone _____ State _____

Vows Are Easier To Make Than To Keep



If someone dear to you is being confirmed, present a confirmation gift which will help keep faith strong and sure — one to help keep the confirmation pledge alive long after it is spoken.



Especially chosen for this special occasion . . .

A Thought for Today

Beautiful, long-wearing book of meditations, bound in soft, hand-tooled red morocco leather and printed on fine parchment stock, edged in gold leaf. Miniature in size (3×4½ in.) but large in content and variety. Over 200 different authors have contributed 209 "minute" meditations — that's all the time it takes to read any of the devotions. Each is based on a passage from Scripture, and offers a message to foster confident Christian living. Contains 16 prayers for various occasions. A book to give with pride — to be appreciated anew each day.

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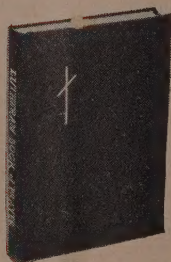
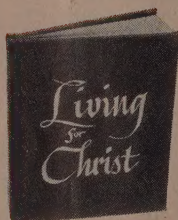
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